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رفقاء طريق

The Road to Good Friendship

By

**Abdul Malik bin Muhammad
Ibn Abdur Rahman Al-Qasim**

Translated by

Jalal Abualrub



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In the Name of Allâh
the Most Gracious, the Most Merciful.

“Muhammad ﷺ is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e., of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise).” (48:29)

Publishers Note

All the praises and thanks are due to Allâh, the *Rubb* of the worlds, and may Allâh exalt the mention of the Prophet Muhammad, the chosen, the trustworthy, and the mention of his Household and all of his Companions.

The Road to Good Friendship is very enlightening booklet by Abdul-Malik Al-Qasim, a renowned religion scholar and an expert of Arabic language.

Islam is the message of welfare. There are obligatory rights and duties among the relatives, neighbors, working-partners and friends in Islam and these all human rights have described in the Book of Allah and *Ahadith* (sayings of the Prophet ﷺ). In addition, our *Salaf* have many good examples not only for the Muslim society but also for the other religion peoples. In this book, the author has collected good examples and advices of the *Salaf* that will encourage the readers for a good friendship.

In view of its importance, Darussalam has rendered this booklet into the English language with prior permission from the author. Brother Jalal Abualrub accepted the task of translation, and performed it very well.

Finally, I am grateful to all brothers who have contributed in bringing about this valuable book. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfill our resolution in this regard — *Âmin!*

Abdul Malik Mujahid
General Manager

Introduction

All thanks and praises are due to Allâh, Lord of all that exists, and may Allâh's peace and blessings be on Muhammad, the most honorable Messenger and Prophet.

Islam is the religion of purity, brotherhood, kindness and affection, as is evident by the many *Âyât* in the Book of Allâh the Exalted, and the many *Ahadith* in the *Sunnah* of His Messenger that legislate these types of honorable conduct that Islam brought. In this book, I collected several examples of stories and tales of good company and friendship by our *Salaf*,¹ because of the importance of being in good company and associating with righteous people, especially in the present time.

'*The Road to Good Friendship*' is a small but beneficial booklet.

I ask Allâh the Exalted to help us fulfill the rights and obligations of sincere brotherhood and to gather us and our loved ones as righteous companions under the shade of His Throne.

**Abdul Malik ibn Muhammad
Ibn Abdul Rahman Al-Qasim**

¹ The *Salaf* are the Companions, the *Tabi'in* (second generation of Companions), and the third generation of Islam, are the best people as the Prophet ﷺ described them.

Who is Friend?

In the life of the world, while travelling through the various stages of life, man needs good friends, associates and companions to provide comfort and righteous company on the road and throughout the journey that every one must and shall take and go on. One's company and friends he or she associates with are a source of help and relief when disasters strike, feeling elated when one is elated and sad when one is sad, if they are true and righteous friends whom Allâh has endowed with a religious nature, as well as, good behavior and exalted conduct. This company is, and must be, of the righteous, sincere, advising, good mannered, truthful and religious Muslim.

There is no doubt that good conduct produces the fruits of affection, kindness and comfort, and the better one's conduct becomes, the tastier and sweeter the fruit becomes. Allâh has often mentioned favorably ties of affection and closeness between companions, providing that their companionship is built on the basis of piety, Islamic religion and love of Allâh. Furthermore, Allâh has reminded Prophet Muhammad ﷺ and the believers of His great Bounty and Favor that:

﴿لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بِكَ قُلُوبُهُمْ وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ﴾ [الأنفال: ٦٣]

"If you (Muhammad ﷺ) had spent all that is in the earth, you could not have united their hearts, but Allâh has united them." (8:63)

Allâh has also admonished and outlawed division:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ

النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾
[آل عمران: ١٠٣]

“And hold fast, all of you together, to the Rope of Allâh (i.e., this Qur’ân), and be not divided among yourselves, and remember Allâh’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith); and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His *Ayât* clear to you, that you may be guided.” (3:103)

Further, the Messenger of Allâh ﷺ said:

«إِنَّ أَقْرَبَكُمْ مِنِّي مَجْلِسًا أَحْسَنُكُمْ أَخْلَاقًا الْمُوْطَّئُونَ أَكْنَافًا، الَّذِينَ يَأْلِفُونَ وَيُؤْلَفُونَ».

“Verily, those among you who will have the closest seats to me (on the Day of Resurrection) are they who have the best conduct, who are humble, who easily get along and are easy to get along with. (At-Tabarani)”¹

Having feelings of love for Allâh’s sake and brotherly ties in the religions are two of the best acts of obedience and worship. Furthermore, there are conditions and guidelines that qualify Muslims to be among those who love each other for Allâh’s sake, and rights to fulfill in this regard that will purify brotherhood from all impurities and evil plots of Satan, in addition to, drawing closer to Allâh, the Exalted. Moreover, by preserving these rights and obligations, one will earn the highest grades and ranks (with Allâh).²

¹ Al-Ihyâ’, vol. 2, p. 171

² Al-Ihyâ’, vol. 2, p. 171

Know that not everyone is suitable to be a friend. Abu Hurairah رضى الله عنه narrated that the Messenger of Allâh ﷺ said:

«الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مِنْ يُخَالِلُ».

“Man is on the religion of his companion, so let one of you choose whom to befriend.” (Ahmad, Abu Dâwud and At-Tirmidhi, An-Nawawi rendered this Hadith authentic)

There are signs, qualities and indications that help one distinguish and choose whom to befriend and associate with according to what one desires from friendship or companionship.

There are religious and material gains to look for in any friendship or association. Material gains include earning money, fame or just friendship and companionship. Religious gains from friendship include learning religious knowledge and imitating righteous actions and statements, so that one might be helped to repel all types of impurity that might attack the heart and hinder from performing the acts of worship.

Therefore, dear Muslim, choose a friend or a companion who is wise, good mannered and righteous, who is neither a sinner, innovator in the religion or fond of this life.¹

Allâh has praised good company and made it one of the reasons behind earning Paradise. The Messenger of Allâh ﷺ said:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي، الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي».

¹ Al-Ihyâ’, vol. 2, p. 186

“Allâh the Exalted will declare on the Day of Resurrection: ‘Where are those who loved each other for the sake of My Grace? This Day, I shall shade them under My Shade, when there is only My Shade.’” (*Muslim*)

In addition, the Messenger of Allâh ﷺ said:

«سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي طَاعَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُتَعَلِّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا عَلَيْهِ...»

“Allâh will give shade to seven, on the Day when there will be no shade but His. (These seven persons are): 1. A just ruler; 2. A youth who has brought up in the worship of Allâh (i.e., worships Allâh sincerely from childhood); 3. A man whose heart is attached to the mosque (i.e., worships Allâh sincerely from childhood) from the time he leaves it until he goes back to it (for the next prayer); 4. Two persons who love each other only for Allâh’s sake and they meet and part in Allâh’s cause only; 5. A man who refuses the call of a charming woman of noble birth for an illegal sexual, intercourse with her and says: ‘I am afraid of Allâh; 6. A person who practices charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity); and 7. A person who remembers Allâh in seclusion and his eyes become flooded with tears.” (*Al-Bukhâri and Muslim*)

One’s companion is just like the mirror, it reflects his or her image and reveals to the people one’s true reality and

essence. This is why it is important that each one of us uses special care to choose whomever he or she wants for friend.

Abu Sulaiman said:

“The Prophet’s statement that one follows the religion of his friend, means, befriend only he whom you are pleased with his religious conduct and honesty, for if you take such a person to be your friend, he will direct you to his religious nature and honesty. Furthermore, do not compromise in religion or risk befriending those who are unacceptable religiously or in their mannerism.”¹

Moreover, Allâh has described the condition friends will be in on the Day of Resurrection, which is the greatest and most momentous horror of all:

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾ [الزخرف: ٦٧]

“Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious).” (43:67)

The Prophet ﷺ made an extraordinary parable with regards to righteous and evil company, when he said:

«إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السَّوِّءِ، كَحَامِلِ الْمِسْكِ، وَنَافِخِ الْكَبِيرِ؛ فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْدِثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكَبِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتِنَةً.»

“Verily, the example of a good companion (who sits with you) in comparison with an evil one is like that of the musk seller and the blacksmith’s bellows (or

¹ *Al-Uzlah*, p. 510